

DOCUMENT RESUME

ED 260 638

HE 018 627

AUTHOR Kendall, Jane C., Ed.
TITLE Experiential Learning and Cultural Models. PANEL Resource Paper #12.
INSTITUTION National Society for Internships and Experiential Education, Raleigh, NC. Peer Assistance Network in Experiential Learning.
PUB DATE 83
NOTE 51p.; For related documents, see HE 018 617-635.
PUB TYPE Viewpoints (120) -- Reports - Descriptive (141)
EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS Anthropology; College Students; Course Content; Cultural Context; *Ethnic Studies; *Experiential Learning; Field Experience Programs; Higher Education; Hispanic American Culture; *Internship Programs; *Mexican Americans; Student Adjustment; Subcultures
IDENTIFIERS *Cultural Anthropology; *University of California Los Angeles

ABSTRACT

The subcultures of school and experiential learning sites and perspectives from cultural anthropology are discussed, along with a program in applied humanities and Chicano studies. In "The Internship Process: A Cultural Model," Sharon Rubin considers the process of moving from the college student subculture to that of the internship experience. It is suggested that problem-solving and decision-making exercises and simulations can be used in seminars for field work students to help them become more independent in situations of stress and uncertainty. E. L. Cerroni-Long discusses the role that cultural anthropology can play in analyzing nontechnical experiential learning experiences in "Experiential Learning and Cultural Anthropology: General Considerations and Case Study." In addition, an experiential learning program that complements a course in anthropology is described: the UCLA Program in Applied Humanities and Chicano Studies. This program, which was designed to explore the historical role and status of Mexican Americans in Southern California, has an anthropological framework. Also included are course outlines, information on course requirements, and lists of required texts and reading materials.
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PANEL Resource Paper #12

EXPERIENTIAL LEARNING AND CULTURAL MODELS

"The Internship Process: A Cultural
Model" by Sharon Rubin

"Experiential Learning and Cultural
Anthropology" by E. L. Cerroni-Long

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Jane C. Kendall, Series Editor
PANEL Resource Papers

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THE INTERNSHIP PROCESS: A CULTURAL MODEL

by Dr. Sharon Rubin

Dr. Rubin is Director of Experiential Learning Programs at the University of Maryland, College Park. She is a 1980-83 Kellogg National Fellow, and she received her Ph.D. in American Studies from the University of Minnesota. This paper is reprinted from NSIEE's Experiential Education periodical, Vol. 6, No. 4.

In a typical handbook or information sheet for student interns, it is not unusual to see a set of rules like the following:

Initially, learn to fit in by being formal towards everyone; then gradually, depending on the climate, establish friendships or at least pleasant working relationships with other employees . . . Do not become so aggressive as to threaten other employees . . . Do not try to exercise unwarranted authority . . . Do not become upset or hostile if your ideas are given little or no consideration nor let yourself be overwhelmed with feelings of insecurity and/or inadequacy . . .

The goal in all categories is the same: be cheerful, helpful, unegotistical, and ADJUST. However, when we emphasize adjustment, students, often come to feel that there is something psychologically wrong with them if they try hard to follow the rules but still feel confused,

unhappy, or incompetent. By concentrating on the student's need to adjust psychologically to the internship, we neglect some other important ways of thinking about field experience. A model based on an understanding of cross-cultural involvement may provide some useful alternatives.

Most of us generally assume that we, as Americans, share a general culture, and that the transition from a college campus to a government agency, non-profit organization, or business is an easy one for a student to make. After all, many students have worked somewhere before they intern; they have have parents who talk about their work at the dinner table, they have taken courses in the sociology of work, have learned to write a resume, and have watched thousands of hours of *Mary Tyler Moore* and *General Hospital*. But as we compare how students relate to each other in a dormitory with the way workers relate in a law firm, our common sense tells us that the subculture the student is entering may be superficially familiar but as deeply foreign as another country.

Because a subculture is defined by its traditions, customs, norms, beliefs, values, and thought patterns which are passed along through language and non-verbal expressions of the values of that subculture, conflict among subcultures may be very deeply rooted. A student from one subculture who becomes employed in another subculture may, therefore, feel some anxiety and hostility.

The process by which the student comes to behave in particular ways within the new group can be analyzed not only in psychological terms but in cultural ones as well.

How does the culture of a college student differ from that of an intern in a government agency, non-profit organization, or business? Harrison and Hopkins, in comparing traditional classrooms and cross-cultural training, suggest some distinctions that make sense for comparing student subcultures with work environments. In a classroom, for instance, information comes from authorities, but in a work environment information must be developed by the learner through observation, questioning, and chance. In a class, reason is paramount, but in the workplace, problems are value- and emotion-laden and facts are often less relevant than the perceptions and attitudes people hold. Successful learning in college is marked by experts through favorable evaluation of written work, but in a work environment, often no criteria are available but the attitudes of parties involved in the work relationship.³ Add to these differences those Edward Stewart outlines in *American Cultural Patterns*--self-perception, perception of the world, motivation, forms of relationship to others, decision-making, perception of time, and type of activity⁴--and it is totally understandable that a student entering a work environment suffers "cultural shock."

There are several options open to a student experiencing this shock: to "reject the culture and withdraw, ignore the culture, or move toward the culture by demystifying." Most students are

anxious to understand and move toward the new culture, but it is important to pay attention to the intern who wants to quit the internship after a short time or who has the attitude, "I'm only an intern so I can't do anything." These students are not necessarily failures or lazy; they are trying to cope with a different culture in the only way they can manage.

Student journals provide particularly good raw material for helping students demystify an experience through analysis of issues of self-identity, perception of the world, motivation, relationship to others, type of activity, etc. For instance, it is not surprising to have a student, initially excited and enthusiastic about an internship, suddenly turn sour. As one student wrote, "Today was my first lousy day at work. I just felt like I couldn't do anything right, even though I didn't do anything wrong. This strange feeling of everyone hating me pervaded my senses, and at times seemed quite acute." This sort of feeling is apt to occur sometime between the third and fifth week, as the student grapples with his/her relationship to others, discovering that he/she is no longer a guest but not feeling like a permanent staff member. Depression may set in, and the student spends some miserable time before receiving the compliment or finishing the project that helps the student suddenly feel a part of the group. While the student is going through an independent period of depression, the issue is not necessarily a psychological one--it may be cultural in origin. Making the student aware of the nature of the cultural issue of relationship may be enough, in itself, to help relieve the self-doubt.

While "on the spot" analysis of journals may be a useful technique, the broader issue of how to sensitize interns to cultural differences arises. First, Harrison and Hopkins make a point of emphasizing pre-field preparation:

The problem is that so much external control tends to create a dependency on experts and authorities for direction, information, and validation. Later, the learner is deprived of these sources of support in the application situation . . . and is in the uncomfortable position of not only having new problems to solve and new information to gather and to evaluate, but of having to develop a whole new learning style pretty much on his own and unaided. This experience of not knowing how to learn may be productive of a good deal of anxiety and depression which is known as "culture shock."⁶

Therefore, the goal of a seminar preceding or accompanying a field experience should not be to introduce new content but to help the student to develop more independence from external sources of decision, information, problem definition, and motivation and to learn to make choices and commitments to action in situations of stress and uncertainty.⁷ The kinds of simulations, problem-solving and decision-making exercises, and data-gathering based on actual information that many faculty already use are particularly important in field experience seminars. Faculty may have to be even more conscious than usual of the fatal "But there's so much to cover, so I'll talk and you take notes" syndrome.

Second, it is important to make continuing use of demystification techniques to help students discover the unique set of cultural assumptions operating in their internship settings,⁵ contrast them to those found in their own student culture, and make decisions based on their understanding of cultural differences. As Molefi Asante explains demystification, continual questions must be asked about self-identity, relatedness, and power,⁸ starting with a survey: "When do I feel most like myself? When do I feel related to others? When do I feel most powerful?" This is followed by inquiry about times when others feel most like themselves, related to others, and powerful. Finally, decisions about actions are made: "This is the way I choose to be, this is the way I choose to relate, this is the way I choose to act."

Grappling with these basic questions is not easy. The process must continue throughout the internship, because what is solved in week three on a superficial level may need to be solved again in week eight on a deeper level. The demystification process is important because it gives students not only increased understanding of what they are experiencing, but also more choices for action. The handbook which commands "do this, don't do that" makes the student feel like a failure when he/she cannot or does not want to adapt. It encourages students to accept (or to reject) the subculture without much careful consideration, but the continuing conscious study of values and assumptions provides the student with a variety of options.

The process of going from the student subculture to another is a complex one. It may make an

ethnocentric student "go native," temporarily rejecting college as having any relevance in the "real world." It may reinforce a student's ethnocentrism so that he/she seeks continuing comfort in the authority of professors and the informality of blue jeans. At its best, it may help the student move from ethnocentrism toward cultural pluralism, an understanding of the benefits and disadvantages of his/her own and other cultures and a commitment to those aspects he/she believes in within each. If that final sequence reminds one of the process which such developmental theorists as William Perry define for the intellectual and ethical development of college students, the similarities, I believe are not coincidental.

NOTES

Thanks to Gary Phoebus from The Washington Center for providing journals and some research on the project from which this essay was drawn.

¹Cortus T. Koehler, "The Intern and the Internship: From Beginning to End," Teaching Political Science, April, 1980, p. 331.

²Michael H. Prosser, The Cultural Dialogue (Boston, 1978), p. 18.

³Roger Harrison and Richard L. Hopkins, The Design of Cross-Cultural Training, With Examples from the Peace Corps (Washington, D.C., 1965), p. 9.

⁴Edward C. Stewart, American Cultural Patterns: A Cross-Cultural Perspective (Washington, D.C., 1971).

⁵Molefi Kete Asante, et al., Handbook of Intercultural Communication (Beverly Hills, 1979), p. 103.

⁶Harrison and Hopkins, p. 13.

⁷Ibid.

⁸Asante, p. 13.

EXPERIENTIAL LEARNING AND CULTURAL ANTHROPOLOGY

General Considerations and Case Study

by E. L. Cerroni-Long
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American post-secondary education has recently shown two trends that may seem contradictory at first but are in fact subtly correlated. On the one hand, there has been a major movement toward re-emphasizing the importance of a liberal arts, broadly humanistic approach to the formulation of undergraduate education, while on the other hand, programs based on "experiential learning" have grown considerably not only in number but also in the latitude of their application. Thus, the old apprenticeship concept, long used in fields in which specific techniques are best learned through direct experience, has been re-interpreted and expanded to fit a completely innovative approach to the acquisition of non-technical skills.

It is just in the kind of skills and in the type of cognitive development experiential learning programs seem to promote that the correlation with a liberal arts education is most evident. In a recent analysis Hursh and Borzak summarize the impact of the field experience on undergraduates in terms of sharpening the ability of thinking about thinking, and of facilitating in the process the perception of reality as complex and multifaceted, and of catalyzing consequently the development of a high degree of tolerance for ambiguity (1979: 71, 76, 77). If one keeps in mind that at the core of the humanistic approach to education is an emphasis on "process" rather than "content" and that from John Dewey on American supporters of a liberal arts curriculum have stressed self-realization, in terms of flexibility, objectivity and individual maturity and autonomy, as the major aim of post-secondary education (e.g. see Sanford 1967) it is easy to see how experiential learning programs dovetail with the current movement toward re-emphasizing humanistic values in American undergraduate education.

However, while there is consensus, by and large, among educators that the "new" approach to experiential learning is aimed at developing humanistic skills and that in fact this aim is reached in many of the programs of this kind now in existence it still remains unclear how and why this aim is actually reached. Thus,

it is often taken for granted that any program mixing classroom learning and field experience will achieve the desired results and no sustained effort has been made at developing a core curriculum that could (or should) provide the theoretical basis for any kind of "field study" experience of a non-technical type.

This is curious, in a way, since a discipline exists, cultural anthropology, which is essentially built on a methodology stressing experiential learning and which through the years has reached considerable sophistication in fieldwork methods and techniques and even, in recent times, in the analysis of the cognitive impact participant observation has on the observer (e.g. see Nash and Wintrob 1972).

Admittedly, anthropology developed as an essentially academic discipline and its esoteric and exotic character has been perpetuated even through the great expansion of interest in it that marked the 1960s. Thus, its impact on undergraduate curricula is minimal and the way it is taught at graduate level often still assumes a small, specialized audience and limited public relevance. Quite interestingly, the very growth of graduate programs in anthropology in the sixties and the limited power of absorption of new Ph.Ds by academia in the seventies has catalyzed the development of a committedly "applied" sector of the discipline. As a consequence, the curricula for graduate study in anthropology have started to emphasize practicum and internship programs (see Practicing Anthropology 1982) in which anthropological skills and methods are honed through direct application and adapted to field settings different from the typical ones of traditional "exotic" anthropology.

However, at the undergraduate level, there is still great reticence in exposing students to the field experience partly because a certain confusion exists regarding the way anthropology can be used to study complex societies in general and the researcher's own culture in particular (see Aguilar 1981), and partly because anthropological skills are often still thought to be acquired not through formal instruction but through undergoing a "rite of passage" of a rather drastic nature (i.e. moving to a completely strange social setting and totally immersing oneself in it for a lengthy period of time), which is certainly difficult to incorporate in a typical undergraduate curriculum.

What's more, while there have been at least a few creative attempts at developing field method courses for undergraduate anthropology majors (see Bennett 1960, Bruner 1979, Levine et al. 1979, Spradley and McCurdy 1972,

Myers 1969), there has been so far very scarce recognition of the role cultural anthropology can play in providing methodological background for all experiential learning of a non-technical type.

If, as it has been pointed out (Ehrenschaft and Wagner 1979), the experiential learning situations in which the best integration of theory and practice is achieved are characterized by a classroom learning environment in which ". . . continual efforts must be made to encourage students to question, reflect, scrutinize, and to draw on their life experience as 'data' in a larger analytical context" (1979:22) then it seems clear that cultural anthropology can provide a valuable methodological framework through which not only the placement setting but the cognitive transformation, which the student-researcher undergoes as part of the research, can be dissected, discussed and understood. In other words, a cultural anthropology approach to experiential learning ensures that experience is continually brought back to the classroom for analysis so that theoretical knowledge is mediated by practice rather than having to be integrated with it.

To summarize, if the experiential aspect of a field experience is to bring cognitive growth, acquisition of humanistic, non-technical skills such as a capacity for analytical and critical thinking, objectivity, flexibility, tolerance for ambiguity, a disposition for human empathy and competence in interpersonal communication, then it seems essential that the student be provided the means by which the placement setting can be analyzed as a complex human system functioning both as a self-contained unit and as part of an articulated social framework. Furthermore, the students must be given a methodology as well as precise techniques with which their own placement experience can be analyzed and the impact of the researcher's presence in the placement setting can be objectively assessed. Field studies require appropriate understanding of field methods and anthropology as a discipline can certainly facilitate this understanding.

Obviously, when an experiential learning program is meant to complement a classroom course in anthropology the marriage between theory and practice is complete. This is the case of the Program in Applied Humanities and Chicano Studies that is being implemented at UCLA this academic year (see Appendix). In this program, made possible by a grant from the National Endowment for the Humanities and aimed at exploring the historical role and status of Mexican-Americans in Southern California, the general disciplinary framework is essentially anthropological in spirit and the course material and the placement

experience are inextricably linked, with each part of the three-quarter sequential program being a premise for the next step and preparation for the final outcome of research. Thus the program has a scope and latitude that permits to aim at the development of quasi-professional skills particularly essential in applied anthropology but in fact basic to all social science research. Among these skills are an understanding of the organization of urban societies, especially in their bureaucratic and administrative aspects, an ability for analyzing the behavioral characteristics and working structure of public agencies and their interconnection with the larger social structure, a capacity for assessing the needs of a community or population—always seen in a historical perspective—evaluating programs already operating to meet some such needs and designing possible changes in such programs, an awareness for social policy and the limitations it puts both on individual enterprise and on possible implementation of change (Stern and Cohen 1982, Wolfe 1982)

While not all undergraduates can be expected to give the sustained attention and commitment the program here mentioned requires, particular attention should be given to Course B of the program, which not only is central to the program itself but could be easily modified into a one-quarter propaedeutic course for students planning to start any field study program in non-technical areas.

If one reviews some of the areas in which courses with a field component are now being developed it is easy to see that they all have a strong social-science-flavour. This has to be the case, since field studies in technical areas fall more precisely in the category of apprenticeship and do not contribute to the type of experiential learning under discussion here. Thus, for example, the Field Studies Program of the University of California at Berkeley in the 1978-1979 academic year included the following courses: Art and Cultural Practice; Child Care; Community Design; Community Mental Health; Criminal Justice; Global Economy; Media and Society; Public Advocacy; Women and the Politics of Social Change. While all of these courses have a definite social science component, each of them is also focused around a theme that does not necessarily require participant observation as essential part of research. It is easy to see, then, that a real gap may emerge between the placement experience and classroom instruction since the content of such courses is not focused on the process of the field study itself, as in the case of the Applied Humanities/Chicano Studies Program mentioned above.

To eliminate the perpetuation of a "distance" between classroom learning and experience in the placement setting it is essential that the placement setting and the researcher's experience in it be given analytical priority and that classroom learning of a theoretical nature be provided after the student has truly understood the mechanism of field methodology. This understanding could be provided by an introductory course of the type mentioned above (Course B in Appendix) and while one-course program could certainly not be expected to provide students with specific anthropological skills it would contribute to their understanding of the hidden aspects of their experience, the cognitive changes it brings about, and the humanistic skills it promotes. This understanding would in itself facilitate the acquisition of such skills and would prepare the students for further, more mature use of experiential learning.

In other words such a course could help pinpoint the how and why of the success of field study programs and could indeed be made a prerequisite to field studies, while field studies themselves are by the strength of their relevance rapidly becoming a sine qua non of undergraduate education.

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APPENDIX I

GENERAL INTRODUCTION TO THE APPLIED HUMANITIES

AND

CHICANO STUDIES PROGRAM

THE APPLIED HUMANITIES AND CHICANO STUDIES CONCEPT

The Applied Humanities and Chicano Studies program is the product of the joint efforts of two innovative campus units, the Field Studies Development office and the Chicano Studies Research Center. Distinct, yet complimentary missions, coupled with the mutual charge of enhancing the academic development of UCI students, provide the necessary conceptual links for offering such a program. A major charge of the Chicano Studies Research Center is to facilitate public service by focusing the resources of the university on problems in the Chicano community and engaging further involvement of the university with the community. In turn, the Field Studies Development office functions on the premise that classroom instruction is only one facet of the educational experience and that a "field based" (or non-classroom) approach personalizes and enhances the learning process. Thus, by combining the goals of two distinct campus units, the conceptual structure of the Applied Humanities and Chicano Studies program becomes readily apparent:

TO PLACE HIGHLY MOTIVATED STUDENTS IN A SPECIAL
PROGRAM COMBINING COURSEWORK WITH COMMUNITY FIELDWORK
IN THE CHICANO COMMUNITY.

and

TO ALLOW STUDENTS TO EXPERIENCE FIRSTHAND, THE
UTILITY AND RELATIONSHIP BETWEEN THEORETICAL KNOW-
LEDGE OF THE HUMANITIES ACQUIRED IN THE CLASSROOM
AND PRACTICAL KNOWLEDGE OF THE "REAL WORLD" GAINED
IN THE FIELDWORK SETTING.

OVERVIEW OF THE PROGRAM

The program then, will consist of three sequential courses offered one per quarter during the academic year 1982-83. To provide a focus and a foundation, the historical role and status of the Chicano in Southern California-his/her presence, impact, and interaction with other cultures-will be used as the subject matter. Each course will be worth four graded or pass/fail units of credit. Each course will also be composed of a seminar and fieldwork component. The fieldwork component (i.e., participation in a business, community or governmental agency) will serve as the source from which students can obtain primary research material and to which they can apply their formal studies.

The first course, History 197D, is designed to enable the student to understand his/her fieldwork setting by exploring its particular history and the history of the Mexican community in Los Angeles through the application of general historical analysis and methodologies. The second course, Anthropology 199 (Winter), aims at acquainting students with the basic methods and techniques of socio-cultural anthropology and their usefulness for assessing, analyzing, and comprehending social settings and for operating within them. The last course, Anthropology 199 (Spring), explores the systems of social relations and the cultural maps characterizing people living in cities by tracing the process by which urbanization affects social organization at the micro and macro levels. In the process of fulfilling the above stated goals, both anthropology courses will

utilize the Los Angeles Chicano community and the field setting as a point of reference.

A fieldwork project (see page 20 for a full description) will be the major requirement of each student for the three courses. Delineation of project objectives and progress will be evidenced by mid-term and term papers developed during the first two quarters. Conclusions and findings will be presented in a final paper during the third quarter. The term papers will evolve from a weekly journal based upon fieldwork experience. In fulfillment of the final project requirement, the first quarter of the program will be devoted to participatory observation in the fieldwork setting; the second, to development and implementation; and the third, to completion and evaluation of the final project.

THE DEGREE CHECK

Enrollment and successful completion of the Applied Humanities and Chicano Studies program represents a considerable investment in your academic career. For this reason, it is highly recommended that each student make a Degree Check appointment with a College of Letters and Science counselor. The Degree Check will verify whether the four units of history and eight units of anthropology offered in the program fulfill and/or do not duplicate breadth, elective or departmental requirements. A copy of the Degree Check should be made available to the Program Coordinator.

The possibility exists that one of the three courses offered can be used in lieu of another course to fulfill breadth, elective or departmental requirements. If the student believes this to be the case, he/she should consult with his/her College of Letters and Science counselor regarding breadth and elective courses and his/her departmental advisor regarding departmental requirements. In either instance, he/she should also consult the Program Coordinator. Written verification of credit for a course substitution should be signed either by a counselor or departmental advisor. A copy of the verification should then be given to the Program Coordinator by the student.

ENROLLMENT PROCEDURES, ETC.

Enrollment procedures for the one history and two anthropology courses in the program are somewhat different once the student has enrolled by mail, in person, and/or used the computer to add a course(s). For the history course, during the first class meeting, the Program Coordinator will make available Permission to Enroll slips to be filled out by each student. The Permission to Enroll slips will then be collected by the Program Coordinator. For the two anthropology courses, students will be required to file a 199 (Independent Study) petition with the Anthropology department and signed by the instructor of record, to be designated when appropriate.

APPENDIX II

DESCRIPTION OF THE PROGRAM

Once these questions have been sufficiently answered, the second step in determining what your fieldwork experience will entail is to assess your present academic and personal development. A number of pertinent questions in this regard include the following:

What work experience have you had that relates to your interest?

What related skills do you have?

What classes have you taken that relate to your interest?

Upon answering this latter set of questions, an appointment should be made with the Program Coordinator for the week of September 27-October 1. He will help you refine your thoughts and assist you in choosing an appropriate field placement from a list of agencies and offices compiled by the Applied Humanities and Chicano Studies program. It is important to note, that in the event you are aware of or have contact with a particular agency meriting and desiring participation in the program, you should advise the Program Coordinator of this during your initial meeting. Incorporation of such an office in the program is encouraged and will be reviewed for consideration by the Program Coordinator.

CHOOSING THE FIELD STUDIES SITE

Since the Applied Humanities and Chicano Studies program represents a considerable investment in your academic career, it is important that you select a field studies site compatible with both the courses offered and your project interest. The first step in preparing for your field studies experience is to systematically answer for yourself: "Why you took the initiative to enroll in the Applied Humanities and Chicano Studies program in the first place?" Some of your more general and obvious answers might include for example:

To determine the relevance of knowledge gained in academia for raising questions and solving problems in the Chicano community.

To become more familiar with the Chicano community and its relationship with private, community, and governmental agencies.

More personal answers might include:

To further develop your analytical, communication, and research skills for your academic and proposed professional career.

To experience a work environment in the field of your chosen career or one career of a number that might interest you.

To make career contacts.

To test your ability to independently study and work in a non-traditional academic setting.

Your answers to this question may be similar to the above or they may be totally different. Nevertheless, it is imperative that you develop such a list, whether mentally or on paper. Your answers will determine, in large part, where and how you choose to conduct your fieldwork.

THE RESUME

After having decided with the Program Coordinator on a potential field placement, if you do not have a current resumé, one should be made during the week of September 27-October 1. Resumés traditionally are brief one to three page summaries provided to potential employers of one's educational and employment history. In addition, resumés often contain other pertinent information (e.g. awards won, career goals, and important biographical data) listed to convince potential employers of one's desirability to be offered employment. For the purposes of the Applied Humanities and Chicano Studies program the resumé will serve as a letter of introduction to your prospective Field Supervisor. The Program Coordinator will be available to aid in writing the resumé if desired by individual students.

INTRODUCTORY MEETING WITH THE FIELD SUPERVISOR

Once you have met with the Program Coordinator and have a completed resumé, you will be ready to have an introductory meeting with your prospective Field Supervisor at the fieldwork site. It is preferable that you do so during Registration Week (September 27-October 1) or by the end of the first week of school (October 4-8). The purpose of this meeting is for the both of you to:

Determine the feasibility of developing a compatible intern-supervisor relationship.

Get a "feel" for the field study site.

Begin setting the parameters of what he/she should expect from you and vice-versa.

It is important that the Field Supervisor understand that your primary task at the field studies site does not per se entail working for him/her. Rather, your task is to develop a project which will enable you to observe the correlation between "fact" learned in the academic setting and its applicability to "reality" in an agency interfacing with the Chicano community. The primary benefit of your tenure at a particular office or agency to the agency itself, will be that of producing a series of quarterly papers which will provide some enlightenment on how the particular agency functions in general and vis a vis the Chicano community. Any additional commitment emanating from you for the benefit of the agency, in the way of a particular service rendered, should be based upon a mutual understanding and should have a direct correlation with the final project and three quarterly papers written by you for academic credit.

If, at your initial meeting, you and the Field Supervisor reach a verbal understanding of your roles, then you should tentatively agree upon the days and time you will be reporting to the field site. In the event a mutual understanding is not achieved, you should meet again, as soon as possible, with the Program Coordinator to re-negotiate or choose another field-work assignment.

THE LEARNING AGREEMENT

During your initial meeting with the Program Coordinator, he will discuss with you the importance of the Learning Agreement. The Learning Agreement is a document used by you, the Field

Supervisor, the Course Instructor, and the Program Coordinator to describe your field study and clarify what each can expect from it. In the Learning Agreement, you specify what you expect to learn, how you expect to learn it, and how you will evaluate your learning. Each Learning Agreement asks that you:

List Your Learning Objectives

In this section you are asked to describe specifically what you expect from your fieldwork. These objectives may be either personal or academically oriented. If they are personal, they might include career exploration, personal development, etc.

Describe How You Will Meet these Objectives

In this section, a description is asked of what you will be doing, seeing, and reading in your fieldwork that will enable you to fulfill the above objectives. Since the purpose of field based learning is to draw from what you are doing, it is essential that your fieldwork duties relate directly to meeting your learning objectives.

Describe How You Will Evaluate Your Learning

Two questions are pertinent in this section: As your fieldwork proceeds, how will you know you are moving in the right direction? At the end of the fieldwork how will you judge whether you have fulfilled your objectives?

Before the end of the Fall Quarter, once you have had ample opportunity to observe the field setting and consult with your Field Supervisor, Course Instructor, and Program Coordinator, you should fill out the Learning Agreement. In completing the Agreement, be advised that the course outlines (See Appendix A) will provide much of the information required. After filling out the Agreement, it should be signed by all of the above mentioned parties and turned into the Program Coordinator. Any subsequent changes will require the approval of the other signatories. (See Appendix B for a copy of the Learning Agreement.)

INTEGRATING COURSE WORK WITH THE FIELD STUDIES PROJECT

By the end of the first week of the Fall quarter, you will have attended the first class meeting (History 197D) and have visited the field studies site. As the actual program begins, your primary task will be that of successfully coordinating your course work with your fieldwork. Although each course will have a different focus within the general conceptual framework of the program, a number of tasks for each student remain constant throughout each quarter of the program. Keep in mind that every aspect of the program ultimately leads to the successful completion of the final project. The common tasks include:

Meetings with the Course Instructors and Program Coordinator

Talking about your fieldwork is a valuable way to organize your thoughts and find meaning in your experiences. You will be expected to make arrangements with each Course Instructor to meet and discuss individually your internship at least twice each quarter; once during the third week and once during the eighth week of classes. You will also be expected to meet at least twice during the quarter with the Program Coordinator to assess your progress and discuss other issues of interest to your fieldwork. Meetings with the Program Coordinator should be conducted during the second and sixth week of each quarter. You should bring your journal and Learning Agreement to each meeting. In addition to the two meetings with the Program Coordinator, he will provide learning assistance and set up discussion

groups if desired by the students. The Program Coordinator will also make one field site visit during the middle of each quarter. The general objectives of each visit include: Fall, to assist in finalizing the Learning Agreement; Winter, to see how each project is progressing; and Spring, to oversee termination of each project.

Class and Fieldwork Participation

Students enrolled in History 197D are expected to participate in one three-hour seminar and four hours of participatory observation in the fieldwork setting per week.

The seminar meetings will be devoted to providing (an):

- a) HISTORICAL OVERVIEW related to the Chicano communities where students are placed for their fieldwork.
- b) HISTORICAL METHODOLOGIES which students can apply in their fieldwork in order to describe and understand the field setting from an historical perspective.

Fieldwork will be devoted to:

- a) RELATING HISTORICAL KNOWLEDGE gained from the seminars to the field setting.
- b) GATHERING DATA using historical methodologies to develop the history on some aspect(s) of the field setting.
- c) DEVELOPING IDEAS FOR A POSSIBLE FIELD PROJECT to be implemented and refined in the following two quarters.

Students enrolled in Anthropology 199 (Winter) are expected to participate in one two-hour seminar and eight to ten hours of fieldwork per week.

The seminar meetings will be devoted to providing a

- a) DISCUSSION OF TOPICS AND DESCRIPTION OF METHODS that can be of direct relevance to the students in the fieldwork setting and in developing the fieldwork project.
- b) PROVIDING THE THEORETICAL FRAMEWORK within which the students can successfully correlate the knowledge and skills acquired in the academic setting with the concrete experience of involvement in fieldwork.

Fieldwork will be devoted to:

- a) DEVELOPMENT OF A FIELD PROJECT integrating knowledge gained from the seminars, with a draft of the project proposal to be completed by the fourth week of class and a comprehensive description to be completed by the end of the quarter.
- b) IMPLEMENTATION OF THE FIELD PROJECT (to be completed by the seventh week of the third quarter) and interim evaluation of its progress.

Students enrolled in Anthropology 199 (Spring) are expected to enroll in a one hour seminar for the first seven weeks, in addition to ten to twelve hours per week in the field. The final three weeks will be utilized by two two-hour seminar meetings per week with no fieldwork assignment. The seminar meetings during the first seven weeks of the quarter will be devoted to:

- a) APPLYING ANTHROPOLOGICAL TECHNIQUES most appropriate to the study of urban social settings and structures.

- b) ANALYZING THE ROLE PLAYED BY ETHNICITY in enclave formation in the urban setting and the process by which such enclaves affect and are affected by urban life.
- c) FOCUSING ON THE ISSUES involved in applying the insights gained through anthropological analysis to the development and implementation of projects aimed at benefitting the members of the social enclaves studied.

Fieldwork will be devoted to:

- a) COMPLETION OF THE FIELD PROJECT

The seminar meetings during the last three weeks of the quarter will be devoted to:

- a) DEVELOPING PRESENTATIONS AND DISCUSSION of the students' experiences at the field site, of the process by which the field projects were chosen, developed and implemented; and of the impact of such field projects on the placement agency.

Course Readings

Course readings related to your project are essential to help you understand the nature of your field placement, to organize your experiences around related concepts, to develop a framework to guide your thoughts, and to relate theory with practice. A concerted effort has been made to keep course readings at a minimum in order to allow the student to develop knowledge through fieldwork and written assignments. (See Appendix C for a discussion on Course Reading Strategy.)

Keeping a Journal

Taking the time to sit down and record your activities AND YOUR FEELINGS is a vital part of pursuing field study.

The journal provides an opportunity to record observations and feelings about the field experience, readings, and discussion with your Field Supervisor, Course Instructor, and Program Coordinator. Journal writing challenges you to reflect on your activities and learn from them.

Occasional reading of your journal can unfold further insights and understanding. If written properly, the journal will also serve as the foundation for seminar discussion, mid-terms, term papers, and the final project. Students will be expected to keep a weekly journal of their fieldwork experiences for each class. (See Appendix D for a discussion on Writing the Journal.)

Mid-term and Term Papers

Mid-term and term papers provide an opportunity to demonstrate what you have learned. Ideally, they represent work which integrates course readings, lectures, field experience, theoretic concepts, and your analysis and conclusions. In essence, the mid-term and term papers represent a cumulative summation of the status of the fieldwork project. Mid-term paper due dates for each class will be on the fourth week of the first two quarters, with no mid-term paper required for the third quarter. Term paper due dates will be on the tenth week. Course Instructors will provide detailed outlines of requirements

for mid-term and term papers. (See Appendix E for a general discussion on Writing the Mid-term and Term Papers.)

Developing and Implementing the Fieldwork Project

As previously noted, the program centers upon the development and implementation of an on-going special project in the field setting. Essentially, the project should evolve from an issue of interest to or a problem confronting the sponsoring agency regarding delivery of services to the Chicano community with the intent of generating ideas for enhancement of the services offered. The project should also incorporate methodological and theoretical concepts learned in the classroom. Status of the project will be gaged and assessed by in-class discussion as well as through written course work submitted by the student. In particular, the mid-term and final paper assignments will provide a chronological framework guiding the development and completion of the project. The mid-term and final paper assignments are:

Fall Quarter-History 197D

Mid-term Paper: Evaluation of fieldwork site; its mission/objectives, location, characteristics, and sector of community served.

Final Paper: History of the fieldwork site, relating it to the history of the community.

Winter Quarter-Anthropology 199

Mid-term: Draft of the proposed field project.

Final Paper: Description of the field project, the rationale for it, and its interim evaluation.

Spring Quarter-Anthropology 199

Class Presentation: Report on Field Project

Final Paper: Description of field project implementation and evaluation of its outcome.

The primary strategy utilized for the program in developing the final project is that of SUSTAINED PARTICIPATION in the field setting. That is, upon prior agreement between Applied Humanities and Chicano Studies staff and the individual agency or upon agreement between the student and his/her sponsoring agency, the student will assume the responsibility for planning, implementing, and evaluating a series of ongoing activities while at the fieldwork site. (See Appendix F for a Sample Fieldwork Project.) In essence, the student will become totally involved in the agency. Such immersion will provide rich first-hand information in applying academic knowledge to a real life situation and in evaluating the relationship between the specific organization and the Chicano community. However, as the student utilizes the strategy of SUSTAINED PARTICIPATION for development and implementation of the project, it should be recalled that he/she will not be working for the agency. Rather, he/she will be participating in a number of activities designed to gather information about the agency and its Chicano constituency. To the extent that the student participates in tasks beneficial to the agency, he/she must keep in mind that the fulfillment of such tasks contribute to a broader

intellectual understanding of the relationship between the sponsoring agency and the Chicano community. Thus, the autonomy of the student as a critical observer and social analyst should not be overshadowed by his/her role as participant in the field study setting. As the student participates in this aspect of the program, the following should be kept in mind:

Academic credit is only awarded for the academic learning that takes place in the internship, not for work that is done or the amount of time spent in the field.

Academic learning must be seen separately from personal growth and other outcomes derived from the field experience. While it may seem that the student is learning "so much" in the field he/she must be able to identify which part of this learning is academic in nature.

Technical training or learning the mechanics of a job are in themselves not sufficient as academic objectives. The student must go one step further and ask, "Given this training, what new insights and theories emerge of value to my class discussions and written assignments?"

Ultimately, it is the Course Instructor who approves credit for learning; not the Field Supervisor.

As a participant-analyst, at least three other strategies remain at the disposal of the student in implementing and developing the project. The first involves that of LIMITED PARTICIPATION. Here, in order to answer specific questions about a broader issue or problem confronting the sponsoring agency, the student engages in short-term activities. In the process, he/she becomes more familiar with the organization, its functions and relationships among staff and clients. It is crucial to note, however, that the caveats listed above with regard to SUSTAINED PARTICIPATION are

also applicable to the strategy of LIMITED PARTICIPATION.

The autonomy of the student as critical observer and social analyst should not be jeopardized by his/her role as a participant in the field.

A third strategy available to the student is that of INTERVIEW or DISCUSSION. Here, the student conducts discussion(s) or interview(s) with one or more persons within the organization or served by the organization. This discussion(s) or interview(s) can be formally or informally structured or open-ended. Whatever form it takes, it is important to have the objectives of the study well in mind to insure gathering of critical data.

The final strategy available to the student, is simply that of DIRECTED OBSERVATION. Here, the student is present while relevant organizational activities are being carried out at the field site. The student is free to observe but does not participate in a significant way. In observing, it is most effective if the student has specific questions in mind while at the same time keeping his/her mind open for new developments.

PRESENTATION OF THE PROJECT

During the last three weeks of the Spring Quarter, each student will have the opportunity to orally share project findings with his/her peers. During the presentation of the project, the student will have the opportunity to summarize his/her experiences

and to expound upon the relationship and utility of knowledge gained in the classroom and the field vis a vis the Chicano community. Equally important, the student will have the opportunity to demonstrate how knowledge gained in the classroom and the field setting can potentially contribute to the enhancement of services to the Chicano community.

EVALUATION OF THE PROGRAM

On the last day of class, each student will complete the standard course and instructor evaluation at the end of each course. Additionally, on the last day of class in Spring Quarter each student will also be given a detailed program evaluation to fill out and return to the Program Coordinator. We will ask that you take the time to conscientiously fill out the program evaluation, as your responses will contribute to an over-all evaluation done by the Applied Humanities and Chicano Studies staff. Hopefully, both you and staff will be satisfied, since it is our intent to incorporate the program into the Chicano Studies undergraduate curriculum and to "sell" the idea of the program to various education institutions and associations throughout the country.

FIELD STUDIES CHECKLIST

As we noted in the Preface of the Handbook, from a distance the procedures for successfully enrolling and completing the program might seem numerous and complex. Hopefully, we have simplified and made intelligible to you the process. While

the attached course outlines offer a synopsis of what is expected from each student in the classroom and field site, Appendix G is a field studies checklist of procedures to be taken care of by the student outside the classroom. As you can see, they are few indeed.

APPENDIX III

COURSE OUTLINES

History 197D
 Fall Quarter 1982
 Thursday 2-5 P.M.
 Rm. 131 Haines
 4 hours of fieldwork
 to be individually
 arranged

UCLA
 Dr. Juan Gómez-Quíñones and
 Mr. Antonio Rios-Bustamante

The History of the Los Angeles Mexican Community,
 Prehistory to Present: A Fieldwork Setting.

Course Description:

An history undergraduate seminar combining field research and study on the historical development of the Los Angeles and Southern California Mexican community from its early history (1781) to the present. The purpose of this course is to enable students to understand the Mexican community as structured today, through a comprehensive examination of the history of the community and the use of historical analysis and methodology. Analysis and methodology will also be directed towards participatory observation of an organization/agency serving the Mexican (Chicano) community.

Lectures and readings examine the general historical development of the community as well as selected community topics of major importance related to field research. Major topics examined include: social structure; demographic growth; development of Mexican organizations; and the historical expression of culture; family; communications media; art; immigration; work; labor and women's organizations. The course combines lectures, videotape and film presentations, guest lecturers, reading and writing assignments, and library and field research.

Required Texts: (In order of assignment)

Juan Gómez-Quíñones. Development of the Mexican Working Class North of the Rio Bravo, Chicano Studies Research Center Publications, University of California, Los Angeles, Popular Series No. 2. Los Angeles: Aztlan Publications, 1982.

Antonio Rios-Bustamante and P. Castillo. Mexican Los Angeles: A Social and Cultural History, 1781-1981.
To Be Published.

Richard Griswold Del Castillo. The Los Angeles Barrio, 1850-1890. Los Angeles: University of California Press, 1979.

Alberto Camarillo. Chicanos in a Changing Society. Harvard University Press, 1979.

Required Readings: (On Reserve)

Fernando Peñalosa. "The Changing Mexican American in Southern California".

Alberto Camarillo. "Chicano Urban History: A Study of Compton's Barrio, 1936-1970."

(Required Readings Continued)

Kaye Lynn Briegel. "The History of Political Organizations Among Mexican Americans in Los Angeles Since the Second World War."

Michael V. Miller. "Variations in Mexican American Family Life: A Review Synthesis of Empirical Research."

Ronald Lopez and S. Enos. "Spanish Language Only Television in Los Angeles County."

Malaquias Montoya. "A Critical Perspective on the State of Chicano Art."

Felix Guttierrez. "Spanish Language Media in America: Background, Resources, History."

Juan Gómez-Quiñones. "Mexican Immigration to the United States and the Internationalization of Labor, 1848-1980: An Overview."

Tim D. Kane. "Chicano Employment Patterns: An Analysis of the Effects of Declining Economic Growth Rates in Contemporary America."

Magdalena Mora. "The Tolteca Strike: Mexican Women and the Struggle for Union Representation."

Recommended Readings (Available at Chicano Studies Research Center Library).

Willa K. Baum. Oral History for the Local Historical Society. Nashville: 1974.

Carlos Manuel Naro. Mexican Chicano Concerns and School Desegregation in Los Angeles.

Gilbert G. Gonzalez. "Factors Relating to Property Ownership of Chicanos in Lincoln Heights, Los Angeles."

Gerald Rosen. "The Development of the Chicano Movement in Los Angeles from 1967-1969."

Reynaldo F. Macias et. al. A Study of Unincorporated East Los Angeles, CSRC: 1973.

Douglas Monroy. "An Essay on Understanding the Work Experience of Mexicans in Southern California, 1900-1939."

(Recommended Readings Continued)

Magdalena Mora and Adelaida Del Castillo. Mexican Women in the United States: Struggles Past and Present.
CSRC: 1980.

Antonio Rios-Bustamante. Mexican Immigrant Workers in the U.S. CSRC: 1981.

Coursework:

Course requirements include: regular attendance at seminar meetings, keeping up with required readings, a written mid-term examination, turning in the first and final papers by scheduled due dates, and field research.

Required readings are available at the Reserve Section, College Library; copies of required and recommended readings will be available at the Chicano Studies Research Center Library on the first floor of Campbell Hall.

Some required texts are available at the Chicano Studies Research Center (3121 Campbell Hall) and others can be purchased at the UCLA Bookstore.

The mid-term examination will consist of one short essay question comparing assigned readings. The first paper will consist of a 2-4 page evaluation of the field site; its mission/objectives and sector of community served. The final paper will consist of a 10-15 page history of the community. A detailed information sheet will be distributed to the class concerning the content, objectives, and methodologies of the final paper.

Students are required to keep a journal of their experiences in their placement. The journal will be used as a resource in writing class papers. The instructor will request a xerox copy of this journal for inspection. The final grade in the course will be based as follows: mid-term exam (20%); final paper (30%); first paper (20%); class participation and attendance (10%); fieldwork attendance and journal (20%).

Coordinator

Mr. Juan C. Yñiguez is Coordinator of the Applied Humanities and Chicano Studies Program, within which History 197D is one of three courses. In providing support for students, he will represent the Chicano Studies Research Center and the Field Studies Development Office as the liaison between participating agencies and students. The Coordinator will also advise students during each phase of the program, attend class, and provide learning assistance and set up discussion groups if desired by students. Mr. Yñiguez can be reached at 3121 Campbell Hall, Tel. 825-2897.

I. Oct. 7 Lecture: Introduction, historiography, theoretical and methodological approaches to the history of the urban Mexican community.

Videotape: Images of Mexican Los Angeles.

Required Readings: Juan Gómez-Quinones. Development of the Mexican Working Class North of the Rio Bravo.

II. Oct. 14 Lecture: Growth of Los Angeles, 1781-1980's; The Los Angeles Mexican Community, Pre 1781-1848.

Required Readings: Mexican Los Angeles. Chapters 1, 2 & 3.

III. Oct. 21 Lecture: The Los Angeles Mexican Community, 1848-1915.

Required Readings: Mexican Los Angeles. Chapter 4 & 5.

Griswold Del Castillo. The Los Angeles Barrio, 1850-1890. Chapters 2, 4, & 5, Pgs. 30-61, 103-161.

IV. Oct. 28 Lecture: The Los Angeles Mexican Community, 1915-1940.

Guest Speaker: Pedro Castillo

Required Readings: Mexican Los Angeles. Chapters 6 & 7.

Camarillo. Chicanos in a Changing Society. Chap. 7, Pgs. 165-182; Chap. 8, Pgs. 198-229.

First Paper Due: Evaluation of first four weeks at Placement.

Plan of Course: (continued)

- V. Nov. 4 Lecture: The Los Angeles Mexican Community, 1940-1981.
- Required Readings: Mexican Los Angeles. Chapters 8 & 9.
Peñalosa. "The Changing Mexican American in Southern California,"
"Recent Changes Among Mexican Americans in Southern California."
Camarillo. "Chicano Urban History: A Study of Compton's Barrio, 1936-1970."
- Film: Cinco Vidas
- Mid-Term Examination.
- VI. Nov. 11 Lecture: Mexican Organizations: social, social service, political.
- Required Readings: Kaye Lynn Briegel. "The History of Political Organizations Among Mexican Americans in Los Angeles Since the World War."
- Film: Political Renaissance
- VII. Nov. 18 Lecture: Culture and Family
Guest Speaker: Ricardo Romo
- Required Readings: Michael V. Miller. "Variations in Mexican Family Life: A Review Synthesis of Empirical Research."
Griswold Del Castillo. Chap. 3, pgs. 62-102.
- Film: Celebración.
- VIII. Nov. 23 Lecture: Immigration
- Required Readings: Gómez-Quinones. "Mexican Immigration to the United States and the Internationalization of Labor, 1848-1980: An Overview."
- Films: The Illegal Alien Zone
The Unwanted

Plan of Course: (continued)

- IX. Dec. 2 Lecture: Work and Labor Organization.
- Required Readings: Tim D. Kane. "Chicano Employment Patterns: An Analysis of the Effects of Declining Economic Growth Rates in Contemporary America."
- Magdalena Mora. "The Tolteca Strike: Mexican Women and the Struggle for Union Representation."
- Film: Chicano Workers, Garment Workers in Southern California.
- X. Dec. 9 Lecture: Communications Media and Art.
- Required Readings: Ronald Lopez. "Spanish Language Only Television in Los Angeles County."
- Feliz Guttierrez. "Spanish Language Media in America: Background, Resources, History."
- Malaquias Montoya. "A Critical Perspective on the State of Chicano Art."
- Film: The Murals of East Los Angeles Chulas Fronteras
- Final Paper Due: Paper on History of Placement.
- XI. Dec. 16 Lecture: Reading of papers. Discussion of Placement.

APPLIED HUMANITIES AND CHICANO STUDIES PROGRAM

Course B

Course: Anthropology 199
Special Studies in
Anthropology: Field
Methods in the
Anthropology of
Complex Societies

Instructors: Carlos Velez-I. &
E.L. Cerroni-Long

One two-hour seminar meeting per week (time and place to be arranged)
8-10 hours/week of fieldwork to be individually arranged

Course Description

The course aims at acquainting the students with the basic methods and techniques of socio-cultural anthropology and with their usefulness for assessing, analyzing, and comprehending social settings and for constructively operating within them.

Since the course combines seminar meetings with eight to ten hours of weekly fieldwork with an agency serving the Chicano community of Los Angeles, particular attention will be given to the discussion of topics and the description of methods that can be of direct relevance to the students in the process of entering the social setting selected for fieldwork and in elaborating their specific field projects.

Great emphasis will be given to providing the theoretical framework within which the students can successfully correlate the knowledge and skills acquired in the academic setting with the concrete experience of involvement in fieldwork. In this respect, the students' personal experiences at the placement site will become an integral part of course material since students will be required to record and analyze such experiences through the methodological approaches studied in the classroom.

Coursework

Course requirements include: 1) Regular attendance and participation at seminars and keeping up with the reading assignments; 2) Attendance and participation at the placement agency; 3) Maintaining a structured weekly log-journal to be used as the basis for seminar discussion and term papers. This journal should be brought to class and made available for inspection by the instructor throughout the quarter; 4) Turning in by the due dates a midterm and a final paper. The midterm paper - due by the fourth week of classes - will consist of a 2-4 page draft of the proposed field project. The final paper - due by the last week of classes - will be a 10-15 page description of the field project, the rationale for it, and its interim evaluation. Students will be expected to give particular attention to methodological issues by describing the methods and techniques selected for their research design and the results expected from their application.

(Coursework-Continued)

At the beginning of the quarter the instructor will distribute an information sheet regarding the format required for mid-term and final papers and a list of bibliographical sources that may aid in the research.

Grading

The final grade in the course will be based on the following criteria: 1) 20% for class attendance and participation; 2) 10% for attendance and participation at the placement agency; 3) 15% for maintaining a structured log-journal; 15% for the mid-term paper; 4) 40% for the final paper.

Grades will be based on a 100-point scale and distributed as follows: A (95-100); A- (91-94); B+ (88-90); B (84-87); B- (81-83); C+ (78-80); C (74-77); C- (71-73); D+ (68-70); D (64-67); D- (61-63); F (60 & below).

Consultation

The instructors will be available throughout the quarter to answer questions and to help students with their work. In addition, it should be noted that Mr. Juan C. Yñiguez is the Coordinator of the Applied Humanities and Chicano Studies Program, within which Anthropology 199 is one of three courses. In providing support for students, he will represent the Chicano Studies Research Center and the Field Studies Development Office, as the liaison between placement agencies and students. The Coordinator will also advise students during each phase of the program, attend class, provide learning assistance and set up discussion groups if desired by students. Mr. Yñiguez can be reached at 3121 Campbell Hall (ph. 825-2897).

Reading Materials

The course is built around one required text and a list of required and recommended readings. All reading materials will be available either on reserve in Powell Library or in xeroxed form at the Chicano Studies Research Center Library.

Required Text:

Spradley, James P. 1980 Participant Observation. New York: Holt, Rinehart and Winston.

Required Readings:

Aguilar, John L. 1981 "Insider Research: An Ethnography of a Debate." In D.A. Messerschmidt (ed) Methods and Issues in the Study of One's Own Society. Pp. 15-26. New York: Cambridge U. Press.

Barnouw, Victor 1973 "Methods in Culture-and-Personality Research." Part IV of V. Barnouw Culture and Personality. Pp. 237-403. Homewood, Ill.: Dorsey Press.

Bohannon, Paul 1981 "Unseen Community: The Natural History of a Research Project." In D.A. Messerschmidt (see above). Pp. 29-45.

Dormon, James H. 1980 "Ethnic Groups and 'Ethnicity': Some Theoretical Considerations." The Journal of Ethnic Studies. Vol. 7 (4):23-36.

Gwaltney, John L. 1981 "Common Sense and Science: Urban Core Black Observations." In D.A. Messerschmidt (see above). Pp. 46-61.

Nader, Laura 1974 "Up the Anthropologist. Perspectives Gained from Studying Up." In D. Hymes (ed) Reinventing Anthropology. Pp. 284-311. New York: Vintage Books.

Wolf, Eric R. 1966 "Kinship, Friendship, and Patron-Client Relations in Complex Societies." In M. Banton (ed) The Social Anthropology of Complex Societies. Pp. 1-22.

Recommended Readings:

Bennett, John W. 1960 "Individual Perspectives in Fieldwork: An Experimental Training Course." In R.N. Adams and J.J. Preiss (eds) Human Organization Research: Field Relations and Techniques. Pp. 431-440. Homewood, Ill.: Dorsey Press.

Georges, Robert A. and Michael O. Jones 1980 People Studying People. Berkeley: U. of California Press. (Part 2 and 5).

Myers, James E. 1969 "Unleashing the Untrained: Some Observations on Student Ethnographers." Human Organization. 28:155-159.

Lecture Plan

Note: The sequence of reading assignments will be provided in the syllabus.

Week:	Topic:
1	Introduction to the course. Experimental learning and anthropology. The aims of ethnography. A historical overview of anthropological methods.
2	Developing a research design. The interplay between research design and methodology.
3	Methods: Participant observation.
4	Methods: The ethnographic interview.
5	Methods: The approaches of psychological anthropology.
6	Methods: Specialized techniques and quantification.
7	Record keeping and writing ethnographies. The role of self-reflection.
8	Special issues in the anthropological study of complex societies: Culture, subculture, class and ethnicity.
9	Native and non-native anthropology. The issue of objectivity in the social sciences.
10	Doing anthropology in an urban setting: Some methodological issues.

APPLIED HUMANITIES AND CHICANO STUDIES PROGRAM

Course C

Course: Anthropology 199
Special Studies in
Anthropology: Applied
Anthropology in Urban
Settings

Instructors: Carlos Velez-I, &
E.L. Cerroni-Long

One one-hour seminar for the first seven weeks of classes and two two-hour seminar meetings per week for the last three weeks (time and place to be arranged).
10-12 hours/week fieldwork to be individually arranged.

Course Description

This course will explore the systems of social relations and the cultural maps characterizing people living in cities by tracing the process by which urbanization affects social organization at the micro and macro levels.

Special attention will be given to the anthropological techniques most appropriate to the study of the social settings and structures typifying the urban milieu. Also, an attempt will be made at analyzing the role played by ethnicity in enclave-formation in the American urban setting and the process by which such enclaves affect and are affected by urban life. Finally, the course will also focus on the issues involved in applying the insights gained through anthropological analysis to the development and implementation of projects aimed at benefitting the members of the social enclaves studied.

The course combines seminar meetings with ten to twelve hours of weekly fieldwork with an agency serving the Chicano community of Los Angeles. Thus, students will be required to correlate the knowledge gained through lectures and readings to the experience acquired through their work at the placement agency and to the ongoing implementation of their field project. During the last three weeks of classes the seminars will be completely dedicated to the presentation and discussion of the students' experiences at the field site; of the process by which field projects were chosen, developed and implemented; and of the impact of such field projects on the placement agency.

Coursework

Course requirements include: 1) Regular attendance and participation at seminars and keeping up with the reading assignments; 2) Attendance and participation at the placement agency; 3) Maintaining a structured weekly log-journal to be used as the basis for seminar discussion, project presentation, and final paper. This journal should be brought to class and made available for inspection by the instructor throughout the quarter; 4) Giving a formal oral presentation on the field project selected; 5) Turning in by the due date a final paper describing the

(Coursework-Continued)

Spring 1983
Anthropology 199

implementation of the field project and evaluating its outcome. This paper - due by the last week of classes - should be between 10 and 15 pages in length.

At the beginning of the quarter the instructors will distribute an information sheet regarding the format required for the final paper and a list of bibliographical sources that may aid in the research.

Grading

The final grade in the course will be based on the following criteria: 1) 20% for class attendance and participation; 2) 10% for attendance and work at the placement agency; 3) 15% for maintaining a structured log-journal; 4) 15% for the oral presentation on the field project; 5) 40% for the final paper.

Grades will be based on a 100-point scale and distributed as follows: A (95-100); A- (91-94); B+ (88-90); B (84-87); B- (81-83); C+ (78-80); C (74-77); C- (71-73); D+ (68-70); D (64-67); D- (61-63); F (60 & below).

Consultation

The instructors will be available throughout the quarter to answer questions and to help students with their work. In addition, it should be noted that Mr. Juan C. Yñiguez is the Coordinator of the Applied Humanities and Chicano Studies Program, within which Anthropology 199 is one of three courses. In providing support for students, he will represent the Chicano Studies Research Center and the Field Studies Development Office, as the liaison between placement agencies and students. The Coordinator will also advise students during each phase of the program, attend class, provide learning assistance, and set up discussion groups if desired by students. Mr. Yñiguez can be reached at 3121 Campbell Hall (ph. 825-2897).

Reading Materials

The course is built around one required text and a list of required and recommended readings. All reading materials will be available either on reserve in Powell Library or in xeroxed form at the Chicano Studies Research Center Library.

Required Text:

Gmelch, George and Walter P. Zenner 1980 Urban Life. New York: St. Martin's.

Required Readings:

Arensberg, Conrad M. 1954 "The Community Study Method." American Journal of Sociology. Vol. 60: 109-124.

(Reading Materials-Continued)Spring 1983
Anthropology 199

Hall, Edward T. 1963 "A System for the Notation of Proxemic Behavior." American Anthropologist. Vol. 65: 1003-1026.

Homberg, A.R. 1955 "Participant Intervention in the Field." Human Organization. Vol. 14 (1): 23-26.

Hursh, Barbara A. and Lenore Borzak 1979 "Toward Cognitive Development through Field Studies." Journal of Higher Education. Vol. 50 (1): 63-78.

Jarvie, I.C. 1969 "The Problem of Ethical Integrity in Participant Observation." Current Anthropology. Vol. 10 (5): 505-508.

Lerner, D. 1956 "Interviewing Frenchmen." American Journal of Sociology. Vol. 62 (2): 187-194.

Peatt., L.R. 1958 "Interventionism and Applied Science in Anthropology." Human Organization. Vol. 17 (1): 4-8.

Recommended Readings:

Hicks, George L. and Mark J. Handler 1978 "Ethnicity, Public Policy, and Anthropologists." In E.M. Eddy and W.L. Partridge (eds) Applied Anthropology in America. Pp. 292-325. New York: Columbia U. Press.

Hill-urnett, Jacquetta 1978 "Developing Anthropological Knowledge through Application." In E.M. Eddy and W.L. Partridge (see above). Pp. 112-128.

Velez-I., Carlos 1979 "Ourselves through the Eyes of an Anthropologist." In A.D. Trejo (ed) The Chicanos. As We See Ourselves. Pp. 37-48. Tucson: the U. of Arizona Press.

Lecture Plan

Note: The sequence of reading assignments will be provided in the syllabus.

Week:	Topic:
1	Urban Studies between sociology and anthropology: An historical, theoretical, and methodological overview.
2	Urban life and personal adjustment: Family and kinship, social networks, voluntary associations, economic cooperation.
3	Urban life and social stratification: Class, ethnicity, caste, race.
4	Urban life and subcultural fragmentation: Ritual, play, work.
5	Anthropological techniques in urban settings: Macro, micro, and community-oriented.
6	Applied anthropology and participant intervention: Ethical problems.
7	Doing research on research: The role of self-reflection in social science.
8	Field Project Presentations.
9	Field Project Presentations.
10	Field Project Presentations.